P. INTO JERUSALEM. MARK 10:46-52, 11:1-11, 11:15-18, 12:41-44

A blind man on the road to Jerusalem hails Jesus as "Son of David" is a messianic title. (For the messianic prophecies see *Isaiah* 11:15; *Jeremiah* 23:5-6; *Ezekiel* 34:23-24; see also *Mark* 12:35.) The blind beggar here is hailing Jesus as "Messiah". As Jesus approaches the Holy City, there is a great deal of messianic expectation. This would have built up to an almost hysterical climax at the time of the national festival of the Passover.

Some of the people may have seen the colt which Jesus sends his disciples to find as a pointer to a prophecy of Zechariah. Matthew the Evangelist, who is keen on presenting Jesus as the fulfillment of the messianic prophecies, says in his Gospel: "This happened in order to make what the prophet had said come true", and then he quotes *Zechariah* 9:9: "'Tell the city of Zion, Look your king is coming to you! He is humble and rides on a donkey and on a colt, the foal of a donkey.'" (*Matthew* 21:5). Jesus sends the disciples to find an animal, and it is there waiting for them. In other words, according to Mark it is all part of God's pre-ordained plan that Jesus should ride into Jerusalem as the Messiah. There might have been people who said, "It was Jesus's own fault that he came to a sad end. He brought everything on himself. If he hadn't provoked the authorities by riding triumphantly into Jerusalem, and then going in and turning over the money-changers' tables in the Temple, he wouldn't have been executed. It was a stupid thing to do if he wasn't claiming to be the Messiah." So to counteract this argument Mark would say, "God planned it that way - God wanted him to do that. The colt was there. It was tied up for him. It was waiting."

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